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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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IN our age it is well to consider what the Great Ones have done and do. Age after age, year after year, They conserve the knowledge AND WAIT, *doing what They can, and how They can in accordance with cyclic law. Knowing this and doing thus, there can be no room for doubt or discouragement. "Theosophy is for those who want it, and for none others." We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, "for the harvest is ready and the laborers are few." Theosophy must be held out* CONTINUALLY FOR ALL. *That is our work—our self-assumed work.* —R.C.

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(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

Remember at anything that shall befall thee to turn to thyself and seek what faculty thou hast for making use of it. —EPICTETUS

THEOSOPHY

Vol. XXXVII October, 1949 No. 12

THE HEART DOCTRINE

IN a philosophy recorded without personal opinion and requiring impersonality of its students, what is meant by the "heart doctrine"? If the emotions of pride and prejudice are stumbling-blocks, if likes and dislikes are irrelevant, if—as is well known—hate, fear, and anger distort the mind's vision, is there yet a way the heart may learn more than the intellect? Is there an affection of the soul, perhaps, for Truth? And what of the truth-seeker: does impersonality banish the heart's enthusiasms, and destroy all warmth between human beings?

Where will the influence of theosophical impersonality be discovered—in the students of Theosophy, or in the Teachers? What may be the meaning, from the standpoint of the Theosophical Movement, of a working harmony such as existed between H. P. Blavatsky and Wm. Q. Judge? Scattered remarks by H.P.B. and Judge, usually in private letters, show plainly that these two had worked together before, and long enough to build in each an unshakable confidence in the other. Some of these remarks may be quoted, as they record a unique theosophical association. H.P.B. speaks of Judge, for example, as one "whom I trusted more perhaps than I did Olcott—or myself," and writing W.Q.J. of the future when she would no longer be physically present in the work, she declares, "Nothing that you will do will ever be discountenanced by me, my beloved W.Q.J." Her "only friend," Mme. Blavatsky once said, "is part of myself for several aeons."

Mr. Judge, on his part, wrote of H. P. Blavatsky after her passing, under the title, " 'Yours Till Death and After, H.P.B.' "—a phrase used by H.P.B. in her letters to him, hinting, it may be, at the existence of Nirmanakayas. "Death" having interrupted one phase of their collaboration, W.Q.J. took occasion to observe, "Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and guide." Yet his next words in the same article—and his course throughout the remaining years of his own incarnation—reveal that the "Karma" responsible for his good fortune was an unswerving allegiance to the Theosophical Movement itself.

What else but utter selflessness could have carried H. P. Blavatsky and Mr. Judge, singly and together, through the persecution directed at their personal selves? As confirmed theosophists, both demonstrated their capacity to hold the aim and purpose of the Movement ever in view, governing all plans and superseding all private inclinations. Their work for Theosophy is evidence that impersonal devotion is an unassailable basis for union and harmony among theosophists, and that with this foundation one who joins the Movement can survive all changes, and go on undaunted by either the scarcity of supporters or the multiplication of obstacles.

Unless he consciously assumes the attitude of impersonality, however, the theosophist is subject to innumerable obstacles which render his devotion insecure, and, as a matter of history, every withdrawal from the Theosophical Movement is inspired by *personal* dissatisfaction. When private ambition makes service in the theosophic cause seem too great a sacrifice; when the absence of praise and personal reward deprive a would-be associate of the will to labor; when, through envy or jealousy, a man comes to dwell excessively on the difficulties suffered by himself, as compared to the apparent advantages others enjoy; when a desire for place and prestige is thwarted —as all such must eventually be thwarted by impersonal law—there occurs a defection from the Movement.

Dealing with ever unpredictable human nature, then, the theosophist has need of an invincible faith in the perfectibility of man. Yet when a conviction of the infinite possibilities of human progress

is applied to theosophical work and workers, there are always some to give the application a backhanded interpretation. Those of little faith who observed merely the failures of others, for instance, were constantly badgering H.P.B. with the complaint that her policy did not protect *her* from betrayal when members turned against the Society. Such a complaint meant only that the critic was unaware of the responsibility of a theosophist. That H.P.B. knew the weaknesses—present and potential—of students is as certain as that she saw their latent capacity. In one of her letters is a glimpse of her position: "There are traitors, conscious and *unconscious,*" she wrote. "There is falsity and there is injudiciousness. . . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted."

But how many saw in this *H.P.B.'s success,* aside from the failures of others? How many realized the strength of an impersonality that could keep silence in the face of private hazards such as calumny, gossip, slander, and betrayal? Only those with considerable moral stamina themselves could recognize the kind of courage shown by H.P.B. and W.Q.J. in their uncomplaining endurance of personal injustice. Only such as understood the completeness of their devotion to Theosophy could comprehend why neither H.P.B. nor W.Q.J. cared to spend their energy on self-defense, whereas they stinted nothing to defend Theosophy and any other theosophist, insofar as he represented in daily life the purpose of the Movement.

The persecution centered upon Mme. Blavatsky and Mr. Judge was, in a philosophical sense, part of the Holy War recorded in the *Bhagavad-Gita,* for they encountered the full force of prejudice and were the targets for every resentment engendered in human personality by reason of the uncompromising principles they taught. That portion of H.P.B.'s writings which sets forth the practice of the theosophist in everyday life, sometimes called "practical occultism," constitutes another rendition of the *Bhagavad-Gita* for present-day Arjunas. Theosophists conscious of the "despondency" which prompts the asking of questions and the seeking of wisdom, find in H.P.B.'s message the hope, the courage and the means to rise above the pairs of opposites—love and hate, pleasure and pain, success and failure—and to stand firm in equal-mindedness.

So, also, the letters which Mr. Judge wrote from the center of the "storm" of 1893-6 are identical in spirit with the discourse between Krishna and Arjuna after "the flying of arrows had commenced." W.Q.J.'s unpretentious style does not hide the stalwart heart whose doctrine is there told. One of his letters (reprinted elsewhere in this issue) suffices to show that the law of "self-induced and self-devised efforts" is most completely exemplified in the being who gives wholeheartedly to all, while expecting nothing for himself.

The life and work of H. P. Blavatsky and Wm. Q. Judge certify that the Heart Doctrine eschews partiality of every kind, for the principle of non-separateness or brotherhood does not permit of "privileges or special gifts" to any being. Still, within "the fiery depths of the heart," in Mr. Judge's words, the law of brotherhood binds together those who *are* "the same in One Work"—the cause of Human Solidarity, which is the aim and purpose of the Theosophical Movement.

LONELINESS AND THE PATH

KNOWLEDGE MUST BE CAREFULLY OBTAINED WITH A PURE MOTIVE. This motive is the point for this gentleman to study. He says that he "will know," and that he "desires to escape from present limitations of this personality, which is all loneliness." As he did go forward on the path of knowledge, he would find that this imaginary loneliness of which he speaks is, by comparison with the utter loneliness of that path, a howling mob, a tramping regiment. . . . Must it not be true that loneliness cannot be escaped from by abhorrence of it or even by its acceptance, but by its recognition? What next? Well, this—and perhaps it is too simple. He ought to assure himself that his motive in knowing and being is that he may help all creatures. For as he appears to be on the borderland of fearful sights and sounds, he ought to know the magic amulet which alone can protect him while he is ignorant. It is that boundless charity of love which led Buddha to say: "Let the sins of this dark age fall on me that the world may be saved," and not a desire for escape or for knowledge. It is expressed in the words: "THE FIRST STEP IN TRUE MAGIC IS DEVOTION TO THE INTERESTS OF OTHERS."

—WILLIAM Q. JUDGE

A JUDGE LETTER

I DO not know what to write, for I've been so occupied with people. I am anxious about my lectures; still unprepared. I cannot naturally reply to many of your points, because I have a retiring feeling, and so shall not reply. Indeed, I often think how nice it would be not to speak or write. I am no hand at those nice phrases that people like. Of course, that does not alter my real feelings, but chickens are chickens and often think nonsense. I want to forget and forgive all those children and childish acts. Let us do it, and try as much as possible to be real brothers, and thus get nearer the truth. And by work we will defeat the enemy of Master: by still silently working.

I hope still you will emerge sooner or later all the better and the stronger. I know you will, and I do not see you dead by any means. You are less hopeful for yourself than for others. But you have the will and the fire to fight on to the last bone and the last moment. I only wish I could see you all to hearten you up a little more; that is, to talk with you, for you do not need much of the grit. . . .

I often hear from Him now. That terrible racket cleared me up. He says that much haste must be avoided. And that I must not let the flood carry me off. He asks me to say to you that you have a natural rapidity that must be guided by yourself and the best way is to wait after a letter and to sleep on a plan. He also says that . . . (I am not aware of this, but He must be right), that you have a subtle desire to be the first to make or propose a good plan or act. Do not let this carry you off, but be slower as to that. It is good advice, I think, for the additional reason that one can now and then take a plan from the head of another.

I see the clans have been gathering. Keep it up and see to it as far as possible that partisanship is at a low ebb and that only good, steady loyalty and work are the main motive. *And cast no one out of your heart.*

NOTE.—This letter by William Q. Judge, one of those written during the years of the "Judge trial" after the passing of H. P. Blavatsky in 1891, is the ninth in Book II of *Letters That Have Helped Me.*—Eds. THEOSOPHY.

I must ask for a calmer motion at this time. It is absolutely necessary.

A word of love to _____? I sent it. I sent many. I sent it not only visibly but also the other way. What could I say? I do not know. In what I sent my whole heart was put. Does not _____ forever stand for me and with me? How can I use words when the fibres of my heart are involved? And what good is my philosophy if, when the actual taking of _____ off seemed so near, I indulged in mere words? I cannot do it. If I try, then the words are mere rubbish, lies and unreal, as I am not able to do this, no matter how much others can. Our real life is not in words of love or hate or coldness but in the fiery depths of the heart. And in those depths _____ is and was. Could I say more? No; impossible. And even that is small and badly said.

It is true that day by day the effect of my philosophy is more apparent on me, as yours is and will be on you, and so with us all. I see it myself, let alone all I hear of it from others. What a world and what a life! Yet we are born alone and must die alone, except that in the Eternal Space all are one, and the One Reality never dies.

If ambition slowly creeps up higher and higher it will destroy all things, for the foundations will be weak. In the end, the Master will win, so let us breathe deep and hold fast there, as we are. And let us hurry nothing. Eternity is here all the time. I cannot tell you how my heart turns to you all. You know this, but a single word will do it: *Trust!* That was what H.P.B. said. Did she not know? Who is greater than our old and valiant "old Lady"? Ah, were she here, what a carnage! Wonder, anyhow, how she, or he, or it, looks at the matter? Smiling, I suppose, at all our struggles.

Again, in storm and shine, in heat and cold, near or afar, among friends or foes, the same in One Work.

The sun shines by day; by night doth the moon shine; resplendent in his armour appears a warrior; lustrous in meditation a Brahmin. But the Buddha shines radiant by day and by night.

—*Dhammapada*

A CIVILIZATION OF FEARS

OF what avail is the concept of Universal Brotherhood, it has been asked, if nurtured in the hearts of only a few? What value is there in knowing that this is a universe of moral, as well as physical law, if men are constantly engaged in breaking those laws? What can the theosophist do to help forward the evolution of moral man, when there is so little encouragement in our "civilization of fears"?

Take, for example, the re-arming of nations. The theosophist asks himself how he can show people its harm in a way that they will understand, and with a logic they will respect. He is faced at the outset with the discouraging realization that his purposes will not be furthered by attempting to carry on some kind of verbal campaign that will spread itself among people and persuade them to calmness and peace. It is an unfortunate fact that the movements which spread with the most facility among men are those whose appeal is emotional, not logical, and whose intent is least constructive. It is Kama-Manas—mind allied with the desire-principle—which lends itself to the contagion of ideas and helps create the epidemics of emotional and mental unbalance; higher mind is susceptible of quite a different inspiration, which can neither be mass-produced nor *collectively* disseminated. As H. P. Blavatsky remarks in *The Secret Doctrine,* "there is far more evil than good in the world"—a fact which she explains further in *The Key to Theosophy:* "No divine principle can be otherwise than cramped and paralysed by turbulent, animal matter. . . . The nearer an essence is to its root-principle, Primordial Homogeneity, the more difficult it is for the latter to assert itself on earth."

By pondering a little on these statements, some of the student's anxiety to reform the world is transformed into a very necessary patience. At the same time, a perception of the magnitude of the task brings with it a larger perspective and calls for an inner firmness which is more effective and durable than mere proselytizing fervor. After all, it is perhaps just as well that we can "do so little" to help the world in our present positions: we may not be so very adept at the *actual* work of helping humanity. If we

had the power to put into effect our ambitious schemes, to make real our potential panaceas, we might find that our judgment was only too faulty. In the small field of our daily endeavors, our characteristic errors are microscopic, but writ large on the face of nation or world, they might be as unhappy in their consequences as the plans now in operation which we can so easily dissect and demolish.

Our limitations are much greater than those of the Masters, and yet They Themselves have said, "The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its minor currents." This does not mean that one man can do nothing, or that the little he does will be without significance. It simply means that the results will be long in coming, and will probably not show themselves in the place where he is watching for them. It is safe to say that our efforts will not perceptibly alter the current international political situation, yet there is more to Time and Eternity than the twentieth century.

One more point to the negative: the student will probably find that trying to show people by means of logic the harm and danger of fear-impelled acts will not be too successful. Logic suffices to combat erroneous attitudes which have been adopted by a process of reasoning, but blind emotions need a more direct conquest. A child frightened by the dark is not easily talked out of his fears by a discourse on the phenomena of day and night caused by the axial rotation of the earth, but it sometimes helps to take him out for a walk in the dark and show him the stars. By experience he comes to realize that darkness is not the presence of evil, but simply the absence of light.

So with every man—it is the fear *within* himself that needs attention, and the object of that fear is incidental to the trouble, whether it be "Russia" or the next door neighbor. Simply reasoning that any given fear is unjustifiable will not help the one whose low opinion of man and of himself leads him to fear and hate his fellows. Before we are able to help such an one, we need to have thoroughly assimiliated and made a part of ourselves the conviction of the divine potentialities of *all men.* We must have

none of the pessimist left in us, or we will merely augment our fellow's weakness. We must, then, make ourselves utterly fearless.

This is no easy undertaking, but neither is it an idle one. The hopefulness of the doctrine of brotherhood lies in its unavoidable implication that every individual's achievement is, by virtue of the oneness of mankind, a common advance. Every conquest of fear, no matter how small, performed by any one, strengthens by that much the power of all men to overcome, though none may have marked the fearless act. The theosophical teaching is that we are constantly being impressed by the pictures in the astral light of other deeds done by other men. We usually take this in the invidious sense and consider it as a pernicious influence—which it is. But there must be its counterpart, a kind of moral picture gallery, wherein the *virtues* of each man are reproduced and strengthened by combination with those of his fellows.

We may not appear to be subject to the fears which beset our civilization. We may not fear Russia, nor walk in trembling at the possibility of contacting unawares a member of the Communist Party. But each of us has some fears, private and well-hidden, doubtless, but nevertheless weighing down our best efforts. To make ourselves fearless, and to spread wherever possible the doctrines of fearlessness—Karma and Reincarnation—are two very tangible things (in the occult world) which we can do to help this "civilization of fears."

"The Development of Humanity"

The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfiling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being. —H.P.B.

IN HPB'S WRITINGS WHAT IS NEW?

THERE are some members of the T. S. who give utterance to mistaken ideas on this point, thereby creating a foundation for laughter at what people are pleased to call the pretensions of H. P. Blavatsky. This is not a right course, for the spread of the idea that we make too large a claim does great harm to the work in which H.P.B. expended her life and for which she sacrificed so much. It is sometimes said that all that H. P. Blavatsky wrote or spoke constitutes a "new revelation." Laying aside all other matters, H.P.B. was accused with equal virulence (1) of having invented all the doctrine she taught; then (2) of having copied it broadcast from Paracelsus, Eliphas Levi, and other writers. These are two opposite statements, and as she herself writes in the *Secret Doctrine,* she made a nosegay of culled flowers, and all that was her own was the string which tied them together. In other words, every doctrine or law which she taught can be found stated in the records of the nations, but it is her hand which has provided the key to their discovery. The main and most important points in the Theosophy she taught and practised are certainly not "new" in the sense that they originated with her, but she clothed them in modern dress and made them comprehensible for students of occidental philosophy, and especially so by those who had not the means or the time for such study and to whom the knowledge brought peace and rest in the uncertainties of religious and philosophic doubt.

Indian metaphysics and philosophy were plain before anyone who chose to study them: the interpretation amid the six schools was the only difficulty. The law of Karma, so much insisted on by H.P.B., is insisted on by all the Oriental philosophies alike. The threefold constitution of man of the New Testament is to be found in the *Vedas* and elsewhere, while the various schools give a fourfold, a fivefold, and even a sevenfold [constitution] when you have the hint to find it. The law of periodicity, of rise and fall, or Reincarnation in another dress, of cyclic progression, is universally agreed on. The insistence on it as applied to man, and the thus

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NOTE.—This article first appeared in *The Path,* January, 1893. See p. 541 this issue. —Eds. THEOSOPHY.

widening of his view of life and responsibility—that is H.P.B.'s. As to the psychic lore, the belief in it in all nations is too strong and its facts are too well known for there to be any risk of its being an invention of H.P.B.'s; but she gave the facts a new and a more consistent explanation than they had hitherto received. The working of wonders is equally well attested in antiquity, but the reduction of their miraculous and fantastic appearance to the domain of hitherto unstudied but perfectly natural laws was the work of H.P.B. She did not invent the laws, but drew attention to their existence and proof, provided the student was willing to study them and enter on the training which gave such proof. That training, too, was a necessity for the purpose of distinguishing between what was defined as Occultism as opposed to the Occult Arts. It is the same distinction that exists between the artist who has mastered technique and the man who is artist to the core of his being. Further, the introduction of the word "Mahatma" is not due to H.P.B. It is in common use in India, but she restored to it its real meaning and gave to it its real dignity in the light of the living wisdom.

Then, it may be asked, is there anything new? There is the statement of some old thoughts which have been entirely neglected, so that they are absolutely new to Western students; and more, there is the unveiling to our gaze of some of the old and familiar mystery teachings, and these are new to the "profane crowd."

The sevenfold constitution of man received an especial insistence at the hands of H.P.B. But in spite of the old Kabalistic maxim "As above so below," it never dawned on students that the Universe was built on the same plan, and, more than all, that the constitution of the earth was on the same arrangement as that of one of its inhabitants—man. In other words, the septenary arrangement is universal in its character and is applied to everything in the universe great and small. It is true that the septenary constitution is found in the Egyptian books, but its application is not so wide as that which was indicated by H.P.B.

Further, there are seven main divisions of mankind of which five have already made their appearance and two are yet to come, and that these seven racial divisions appear on each of the seven constituent members of each planetary chain, thus constituting a

"Round." Moreover, a human being does not spring complete from nothing. Commencing with the first race of the first Round on the chain of the planet Earth, there is a development of sense which is commensurate with the evolutionary period, the present number of the senses being five, the said fifth being only partially developed because as yet we are only in the Fourth Round, though in its Fifth Race. Moreover, in H.P.B.'s writings there is found the definite statement of the Universality of Life and Consciousness, with the corollary of its continuity under varying forms. Then that each atom is alive and conscious, and that there can be nothing which is "dead" in the Universe but only life changing its form and expression, was new in this century. One of the most important declarations made by H.P.B. was concerning the Adepts and Masters of Wisdom. It was not so much the affirmation of that which was known before, namely, that such men existed, but that there was, is, and ever will be a Lodge, a School which preserves all the Wisdom which is the heritage of mankind, guarded carefully for the time when Mankind shall come of age and awaken to its responsibilities.

Such are some of the "new" truths brought forward by H.P.B. as a member of that Lodge for the service of man. Such truth is as old as the world, but it is new to us, for we should never have discovered it if left to ourselves. But if the claim is made that H.P.B. was the discoverer of all she taught, one can but reply in the words with which the *Secret Doctrine* [Vol. II] is prefaced, "My doctrine is not mine, but His that sent me."

A. KEIGHTLEY, M.D.

H.P.B. AND THEOSOPHISTS

I think the way for all western theosophists is through H.P.B. I mean that as she is the T.S. incarnate—its mother and guardian, its creator—the Karmic laws would naturally provide that all who drew this life through her belonged to her, and if they denied her, they need not hope to reach Masters, for how can they deny her who gave this doctrine to the western world? They share her Karma to little purpose, if they think they can get round this identification and benefit, and Masters want no better proof that a man does not comprehend their philosophy. —W.Q.J.

THE KEIGHTLEYS AND THE "S.D."

ARCHIBALD KEIGHTLEY, writer of the foregoing article, had especial qualifications for discussing the subject matter of H. P. Blavatsky's greatest work, *The Secret Doctrine,* since he was a member of H.P.B.'s household in London when the book was undergoing its final preparation for the press. Some of the history of that period may be told here in connection with his article, and in order to make available to present-day students material not easily accessible to many. Readers of *Letters That Have Helped Me* are aware that Dr. Keightley was directly involved in the production of that volume, also, for Mrs. Keightley (the former Julia Campbell VerPlanck and "Jasper Niemand") has told how the letters were written for herself and Dr. Keightley—"and for the use of others later on—by Mr. Judge, at the express wish of H. P. Blavatsky."

Dr. Keightley was twenty-five years of age and completing his medical training when his interest in Spiritualism, mysticism, and neo-Platonic philosophy drew his attention to A. P. Sinnett's *Esoteric Buddhism.* This led him, in 1884, to make the acquaintance of Theosophy and several theosophists, among them William Q. Judge, who was at that time in London. Some inkling of the magnitude of that turn of the cycle—nine years after the founding of the Theosophical Society at New York—is the fact that that same year saw the three Founders meeting on the Continent, Mme. Blavatsky and Col. Olcott travelling from India and Mr. Judge coming over from America. Thus the third focus of theosophical effort, the final point of triangulation—America, India, and England—was established.

In India, in 1884, a fundamental change was coming about. H.P.B. recounts in her letter, "Why I Do Not Return to India" (THEOSOPHY xxxv, 292), how "the Padri-Coulomb 'thunderbolt' descended" while she and Col. Olcott were away. Mr. Judge has related that he "went to Adyar in the early part of the year 1884, with full power from the president of the society to do whatever seemed best for our protection against an attack we had information was about to be made in conjunction with the missionaries who con-

ducted the Christian College at Madras" (see "Madame Blavatsky In India," THEOSOPHY XXXIV, 250), and in "The So-Called Exposé of Madame Blavatsky" (THEOSOPHY XXXV, 107) he gives further details of his Indian "assignment." His letters from London and Paris to an American friend (*Letters That Have Helped Me,* Book III) supply other factors in the situation and contain some clues as to why Mr. Judge was chosen to be "on the scene" at the opening of the attack which was to culminate in the notorious Report of the Society for Psychical Research.

Mr. Judge, in a series called "Faces of Friends," wrote of Archibald Keightley in his *Path* magazine, September, 1893, and the account is notable since both Dr. Keightley and his uncle, Bertram Keightley—whose theosophical paths later drew apart—met H.P.B. first under the extraordinary circumstances mentioned by Mr. Judge in his Paris letters. Thus the brief theosophical biography of Archibald Keightley states that after reading *Esoteric Buddhism,* the young man—

> was drawn to the subject. An introduction to Mr. Sinnett in 1884 followed, and with others he met to study some of the letters from the Mahatmas received by Mr. Sinnett, and then in the latter's house he met Brother Judge, who was on his way to Paris. He says he first saw H.P.B. at a meeting of the Society arranged to settle questions that had arisen in respect to the management of the movement in London, she coming over suddenly to the meeting unknown to anyone; this is the same meeting referred to [*Path,* August, 1893, p. 143] at which Bertram Keightley saw her in Mr. Hood's chambers. Later he [A.K.] went with the party and saw H.P.B. off to India.
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> Later on, having a feeling with others that H.P.B.'s presence was necessary, and she being then at Ostende, he wrote jointly with others to her to come over to London and help in the work, and finally assisted her on her journey to the Capital, where she, Bertram Keightley, Dr. Keightley, and the Countess Wachtmeister joined together in a household at Norwood, which was later removed to 17 Lansdowne Road. This was in 1887, and nearly all his time was taken up then in helping in the editing and correcting of the *Secret Doctrine.* The Blavatsky Lodge and *Lucifer* were started at Norwood, but the greater part of the work was carried on at Lansdowne Road. In the following spring, at H.P.B.'s request, Dr. Keightley went to the first American Convention at Chicago. . . .

H.P.B.'s own account of the move was sent to "W. Q. Judge Esq. Editor *Path,*" by postal card after her arrival in London:

> Maycot, Crownhill, Upper Norwood, London, May 7th
> Oh *thy* prophetic soul! Didn't know old H.P.B. was for seventeen days hovering between life and death; drawn irresistibly by the charm *beyond* the latter and held by her coat-tails by the Countess and some London Lodges? Nice intuitional friend. Anyhow *saved* once more, and once more stuck into the mud of life right with my classical nose. Two Keightleys and Thornton (a dear, REAL new Theosophist) came to Ostende, packed me up, books, kidneys, and gouty legs, and carried me across the water partially in steamer, partially in invalid chair, and the rest in train to Norwood, in one of the cottages of which here I am, living (rather vegetating) in it till the Countess returns. Write here "1000 words for the *Path*"? I'll *try,* old man. Very, very seedy and weak; but rather better after the mortal disease which cleansed me if it did not carry me off. Love and sincere, as usual and for ever. Yours in heaven and hell.—'O. L.' H.P.B.
>
> (*Path,* November, 1892.)

The "1000 words for the *Path*" did not materialize, but within a few months the *Path* was hailing a much more substantial contribution to theosophical literature—*Lucifer*—"edited by the Sphinx of the 19th century." The *Path* notice continues with the reason for the magazine's name*, and states that besides revealing "the nature and source of many corruptions in the social fabric," it will also "expound truth, truth that students of occultism desire to know,—but not all":

> Madame Blavatsky for many years has braved the tongue of scandal and the finger of scorn, as well as the distant mutterings of actual physical persecution, while pushing forward the Cause of Universal Brotherhood, and she will hardly stop now at the beginning of actual warfare. Twelve years of the Theosophical Society life have almost closed, bringing nearer the moment when the once indifferent enemy raises his head and begins to think that this obscure annoyance has become something that needs crushing. And so, choosing the advance position in London, where the Psychical Researchers cheered their Hodgson to the echo when he reported H. P. Blavatsky a fraud, she flings into their faces this new challenge labelled with a name that has been long associated with Satan. By her audacity she will amaze the

*See "What's in a Name?" and "To the Readers of 'Lucifer'," THEOSOPHY for August and September.—Eds.

> self-styled scientists of this age, and by her genius she will lash them as they retreat in defeat. In adapting this only-apparently inappropriate name, she hopes to shock some lethargic Christians and Theosophists who dislike to call a spade a spade; after their benumbed senses are shocked they may get power to see a little light. (*Path,* September, 1887.)

Thus H. P. Blavatsky entered upon the London cycle of her work, and in the four years remaining before her passing in 1891, all but the first of her books were published and a hundred articles written for *Lucifer,* while H.P.B. maintained and extended her private correspondence with students and theosophical disciples.

As to *The Secret Doctrine,* Bertram Keightley (Archibald's uncle, although younger by a year), in his *Reminiscences of H. P. Blavatsky* (1931), recalls how H.P.B., upon ascertaining that they wanted to help prepare the book for publication—"handed over to Arch K. and myself the *whole* of her MS., every scrap she had written up to date, and bade us go through it and tell her what we thought of it, and advise her." Both young men found, and declared to H.P.B., that "the matter itself of the MS. is extraordinarily interesting, most suggestive and valuable: but as a book it is just a confused muddle and jumble, without plan, structure or arrangement. It is far worse in those respects than *Isis Unveiled.* Topics are started, dropped suddenly for no reason, taken up again, and again dropped and so on." The Keightleys proposed that the manuscript be "thoroughly rearranged and recast on some definite plan." H.P.B. seemed to resist their suggestions, but consulted another worker who was then at hand—Mabel Collins, author of *Light on the Path* (1885), and H.P.B.'s co-Editor on the new magazine *Lucifer* (until the Coues-Collins case in 1889). Finding that all three were in agreement, Mme. Blavatsky allowed the Keightleys to "get on with it." Meantime, the Blavatsky Lodge was opened by the members of H.P.B.'s "household"—H.P.B. herself having to be prevailed upon to sign the application, so that the requirement of seven members could be fulfilled.

Bertram Keightley may make too much of their share in "organizing" the *Secret Doctrine,* but it is clear that in spite of all the good intentions and the best efforts of H.P.B.'s assistants, the book was not to be a neat and proper thesis. The *Reminiscences* tells that after typing out H.P.B.'s manuscript, the Keightleys sorted out the

material according to a plan "finally approved and adopted" by H.P.B., and then "she went to work on the typescript with pen, scissors and paste, till *she* said she had done all she could. The final result was a regular mosaic pattern of typescript, pasted bits, and matter added and written in by H.P.B. or sometimes transferred from other places. . . ." And the end was not yet, for—

> From the beginning, with *Lucifer,* and subsequently with *The Secret Doctrine* when proofs began to pour in, we all suffered, especially Mr. Mead later, from one peculiarity of hers. Our funds being strictly limited, we had to keep down the charges for proof-corrections as much as possible. But H.P.B. always seemed to think, and *act,* as if printer's metal was rubber and could be squeezed and compressed almost indefinitely. Constantly, on final *page* proofs, she would add several lines with the marginal remark in big script: "Printer, this must go in!" and it just *had* to. But usually that meant shifting whole pages of that forme, or worse, with consequent crop of crosses and misprints. In *Lucifer* we generally so arranged the articles as to leave a space at the end of each to provide for this, so that the "addition" should not upset the make-up beyond the end of her article or articles. In the *S.D.,* however, it was impossible to do this, and as a result the bill for "corrections" came to almost as much as the actual cost of "setting up" from the original typescript!

Working directly with Mme. Blavatsky, Bertram Keightley learned something of "practical occultism" and more about himself. Two passages are especially valuable, and with them we conclude our extracts from his *Reminiscences:*

"One thing was remarkable about H.P.B. She *never, never* bore malice, resented criticism in private, or made one feel that there remained even a trace of annoyance or disapproval in her mind, or even a shadow of feeling about anything past, however bitter, stinging and—sometimes—well-deserved her caustic reproaches or complaints might have been. Everything was just wiped clean out and wholly forgotten once it was past. Never once did she show any trace of 'bearing malice' or 'remembering against one' at any time."

> I well remember [Keightley continues] one incident that cut deep and taught me a lesson I never forgot. The work for some time had been heavy and anxious; in addition I had just then many personal worries and difficulties, so that my nerves got

badly frayed. One day H.P.B. sent upstairs for me before breakfast and when I came to her she just let loose and abused, scolded and scarified me, hitting just every one of my weakest and tenderest spots, scarifying every weakness and fault, and "telling me off" till at last she "got my goat" and suddenly I felt a surge of real red-hot anger rise within me. I may remark that the whole matter, about which H.P.B. was scolding and carrying on so angrily and almost viciously, was a matter with which I had nothing whatever to do, and of which even I knew absolutely nothing. But I could not get in a word of denial or explanation, even edgeways. Well, I felt my temper go and my eyes flash. On the moment, H.P.B., who seemed almost raving with fury, stopped dead-silent and absolutely quiet. There was not even a quiver or vibration of anger *from* H.P.B. in the air. She just looked me up and down and remarked coldly: "And you want to be an occultist." Then I saw and knew, and went off deeply ashamed: having learnt no small lesson.

Such and suchlike was H.P.B.'s "teaching"; painful but effective. We all had more or less of it, except Arch. Once I asked her why she left him out in her "training." She replied, it was "because he has a blue liver"—whatever that might mean. Anyhow she hardly ever "went for" him or even scolded him at all: while the rest of us, all more or less, got it hot.

It remains to be remarked that Bertram Keightley supported Col. Olcott against Wm. Q. Judge in the crisis of 1894-5, while Archibald Keightley remained loyal to H.P.B.'s American colleague to the end.

"SUMMING UP"

However incomplete and feeble as an exposition, [the *S.D.*] is, at any rate, an approximation—using the word in a mathematical sense—to that which is the oldest basis for all the subsequent Cosmogonies. The attempt to render in a European tongue the grand panorama of the ever periodically recurring Law—impressed upon the plastic minds of the first races endowed with Consciousness by those who reflected the same from the Universal Mind—is daring, for no human language, save the Sanscrit—which is that *of the Gods*—can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

—H.P.B.

YOUTH-COMPANIONS ASK—

WHY *is it that the most beautiful things—creations of art, music, etc.—are most often the saddest?*

It is also the case, is it not, that the most beautiful moments of our lives seem the saddest—and at the same time the most full of meaning to us? This must be, not because they are sad, but because they are composed of an almost ideal Truth which is not at home in our workaday world. Consider that most of what we see about us from day to day on this plane is mere illusion, the product of our ever-active senses. These senses are affected by the opposites, by pleasure and by pain, but they are not attuned to report the realities of higher planes. The man who lives only for himself, surrounded with all the pleasures money can buy, will regard with complete bewilderment the career of a self-sacrificing philanthropist. To the pleasure-seeker, life without social distractions and material comforts would seem to be unalleviated sadness. It is the same with our senses. They contact, for example, a work of art or music and transcribe it for the mind, but they cannot comprehend the truth the soul may perceive *through the medium of* that art or music. What is congenial to the soul, and may be considered a "happiness" for it, can only puzzle the personal man—the slave of sensation—and leave behind an indefinable feeling of "un-pleasure," translated as sadness.

Perhaps, too, a kind of sadness is an inevitable part of the Ego, which forces itself to incarnate in forms which are, in reality, prisons for it. With every soul must abide a memory of its original pure and free state. Through this haunting remembrance, it may be, men are impelled to seek once more their perfect state.

Is there ever a right motive in killing another—perhaps in order to protect a child from a murderer—in view of the teaching that the "astral shells" of the latter influence sensitive people?

Any question involving motive is difficult enough to answer when we ask it of ourselves *about* ourselves. But when another asks us a question having to do with the motive of a *third* person, the ques-

tion seems virtually impossible to answer. Who can say whether a hypothetical motive is right or wrong? Only the man who has the motive knows whether it is truly unselfish or whether it is tinged with personal fear or desire. All we can say is that a right motive will, in the words of Robert Crosbie, "save the moral character, but it does not ensure those thoughts and deeds which make for the highest good of humanity." That is to say, one's intention may be subjectively (from the point of view of the man's inner nature) good, and at the same time objectively (considering the actual deed and its consequences) evil. It must be evident that any violent act will have violent, hence disruptive, effects which cannot be offset by "good intentions."

The implications of the doctrine of Karma and that of the skandhas are that a man can so purify his atmosphere and his tendencies that there will exist in him no focus for violence of any kind. For such a man, we can suppose, there will invariably appear—seemingly by happy chance—some other way out than killing, even in such a situation as the one mentioned. For us, as we stand now, having had violent thoughts and having done violence many times in many ways, there may be an unconscious tendency to solve problems violently, and a corresponding tendency for violent situations to be attracted to us. This condition cannot be changed in a moment. But we can be sure that by scrupulously maintaining a "non-violent" attitude *in spite of everything* that may tempt us to impatience or anger, and by persisting in this, we shall eventually exhaust our self-made heritage of violence and become as those are who "people their current in space with entities powerful for good alone."

We know that some writers find it very easy to write, while others create their work only with the greatest difficulty. We heard a theosophist call this the difference between psychic and manasic writing. Could you explain what was meant by this?

Well, we've all read books—many of our modern novels, for instance—which seem to be turned out on a literary "assembly line," with only new labels, names and places substituted for variety. These often make pleasant reading, it is true, but they do not incite to thought. This is the mark of "psychic" literature. It is

easy to produce, once one "gets in the current." The theosophical doctrine of the astral light—the gallery wherein all men's thoughts and acts are preserved and displayed before our inner eye—explains this. It is as though the writer had brought some portion of the astral light into his own personal focus, and then set about describing the constantly shifting pictures there shown.

Manasic writing, on the other hand, is an effort of the real man to incarnate something *of himself* in the symbols we call words. Psychic writing is essentially the relation of events, emotions, impressions; it is as though the writer had somehow been able to endow his five senses with the power to verbally record impressions. There is no moral content—and often little mental content—in this kind of literature. Reactions on the reader's part are easily evoked and quickly forgotten. When, however, the writing is "manasic," there has been a kind of creation—possibly the most painful kind, if we can believe the statements of great writers. The very lives of such authors reflect the struggle and suffering they undergo in their effort to draw out and make objective to others the realities which lie unexpressed in all our hearts.

Another mark of psychic writing is the tendency to run on and on. The man of few words is very often the man of deep thoughts, just as the short-length book frequently shows greater clarity of perception and sharper "point" than the long-drawn-out recital. *The Perfect Tribute,* a story about the Gettysburg Address by Mary Shipman Andrews, tells of a man of few words—in a book of few pages.

The application of all this is important, whether or not we are trying to achieve something other than style and technique in writing. The use made of words, spoken or written, gives a clue as to how we are forming our characters—there is the man who writes because he has something to say, and the man who finds something to say because he'll get paid for saying it cleverly. *Manasic* writing does not issue from the man who exchanges his integrity for money, fame, or influence, any more than moral progress can be combined with personal profit.

"THEOSOPHIST" EDITORIAL NOTES

XV: Adepts and Chelas

In January, 1883, appeared an item entitled "Chelas and Knowers," written in reply to A. Sankariah, president-founder of the Hindu Sabha. A letter from Sankariah in December had contained the statement, "I am in ignorance of Brahma and want to get at the knowing, and sympathise with CHELA BROTHER *'H. X.', who finds the Knowers rather cautious and reticent." "H. X." was one of the pen names of A. O. Hume, who, with A. P. Sinnett, received the Mahatma letters on which Sinnett's* THE OCCULT WORLD *was based. Hume, however, complained from the first against the conditions under which the Adepts were permitted to correspond with "lay chelas," and it was to him that "A Master's Letter" (reprinted in* THEOSOPHY XXI, 487*) was addressed.—Eds.* THEOSOPHY.]

Those "Knowers" (who are none other than our Masters) bid me say to Mr. Sankariah in the kindliest spirit, that he should have made H.X.'s title that of "Lay Chela"—quite a different relationship to them, than that of Chela; and—even that connection has been twice already voluntarily broken by him, for the reasons above specified [the Masters' "cautious and reticent" actions]. As, in the Theosophical Society, there are Active fellows and Corresponding fellows, the latter defined in the Rules to be "persons of learning and distinction who are willing to furnish information of interest to the Society," while the former are actively occupied with its work, so there is a distinction between the chelas learning under our Masters. There are Regular Chelas—those who have "taken the vows," who are withdrawn from the world and are personally in the company of the Mahatmas; and "Lay" and even "semi-lay" Chelas, who are wholly or partially in the world, perhaps men of

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Note.—This article resumes the series of extracts from *The Theosophist,* the magazine H. P. Blavatsky edited in India between 1879 and 1884. No. XIV of the "Editorial Notes" appeared in the February, 1949, Theosophy. While the present extracts are not by H.P.B., they are so obviously in line with her writings, and bear so strongly on the developments of theosophical history, that they cannot well be omitted.—Eds. Theosophy.

family, who have a sympathy for the adepts and their science, but who are unable or not yet willing to take up the recluse life. The "Knowers" are always *cautious* as to what they say, and when, and to whom. Their habitual reticence gradually lessens only towards the active, or regular Chelas, as they develop their higher selves and become fit to be instructed. No one could reasonably expect that they should be unreserved with those who are tied by no vow or promise, and are free not only to break connection at any moment with their teachers, but even to traduce and charge them with every iniquity before the world. With such, their relationship becomes more and more confidential *only* as time proves the correspondent's sincerity and loyal good faith; it may grow into close confidence or into estrangement, according to deserts. A foreigner unsympathetic with our methods and impatient of the rules which have bound our order from time immemorial, may well be pardoned for wishing to ignore these facts. But it does seem strange that a Hindu born, the President of a Hindu Sabha, and moreover a man so learned in our ancient lore—all of which our Brother Sankariah is —should so mistake the laws of adeptship as to publicly side with the imaginary grievances of a "Lay" Chela, a *non*-Hindu. Great, beyond dispute, as his services to the Theosophical Society have been, yet "H.X." has always assumed and from the first, rather the attitude of a debater than that of a Chela; has rather laid down the law than appeared anxious to learn or willing to wait until he should have gained the full confidence of the "Knowers."

(By order.) TSONG-KA-UN-GHIEN

[*In the July* THEOSOPHIST *appeared the following notice:*]

The special attention of the general reader as well as of members is called to an important article in the *Supplement* on "Chelaship." Facts of the highest importance to all who aspire to the practical study of occult science are therein given. As the provisions of criminal statutes have no terrors for the virtuous, so the warning contained in the article will not daunt those who feel themselves equal to the great Trial.

[*The article referred to was "Chelas and Lay Chelas" (reprinted in* THEOSOPHY XXXI, *198), the first of H. P. Blavatsky's discussions*

of Practical Occultism. Directly after this article appeared, there occurred a series of notices on the subject of chelaship. In August, the Supplement contained a statement signed by 200 names (some F.T.S., but most without that designation), with the following "emphatic declaration" seconding H.P.B.'s article:]

Once that a man offers himself as a Chela, he must be prepared to be tested (or tempted, as Europeans may call it). He will be tried from the first day of his probation to the last, very strictly, and in a thousand and one ways by Chelas of higher and lower grades, by black magicians let loose upon him, by elementaries (*bhoots* and *pisachas*), by elementals;—nay by the GURU HIMSELF —as he and others will be allowed to believe, especially those who judge only from appearance and the delusions of Maya; and the Guru may even send *Mohinis* [probably *Dakinis*—Eds., THEOSOPHY] to try his chastity. The unfortunate Chela on probation will be tempted to commit forgery, theft, and adultery,—what not! ! Since the Chela wants to make abnormal progress spiritually and morally, he has naturally to submit to abnormal tests. He has to become victor and trample under foot every temptation, to show himself worthy of taking his rank among the gods of true science. Bliss and success are in store for him if he comes out victorious. Woe to him if he succumbs! . . .

[*The September Supplement printed a letter of regret that "Chelas and Lay Chelas" had been published, since it would have a "deterrent effect upon the readers generally," and might discourage those intending to join the Theosophical Society. An F.T.S., replying, stated:*]

The attainment of occult knowledge and power is a matter which concerns the individual himself. *As a Society,* we have nothing to do with it. If, therefore, the writer has joined us through any such misconception as that a Theosophist will necessarily be accepted as a *Chela*—the earliest opportunity should be taken of disabusing his mind of the same. On the other hand, the President-Founder has always maintained that the moment a person becomes an F.T.S., he steps in from an outside world of almost Egyptian darkness into a region of light, where, *if deserving,* he at once attracts the notice of THOSE with whom alone it rests to either accept him or not as a

Chela. But with this selection the Founders personally are in no way concerned. The article referred to by our correspondent was written under orders to warn only those who, *without any personal merit, would force* themselves upon the dangerous current of Occultism. I know as yet of no Theosophist who, being chosen as a pupil by the REVERED MAHATMAS themselves, has ever failed, though the tests he was subjected to were very trying and heart-burning. On the other hand, all those who had thrust themselves recklessly and unasked, notwithstanding warnings and expostulations, have, without one single exception, betrayed most signally and unequivocally their utter unworthiness. It was to prevent such repetitions that the warning had to be given. Hence, one fails to see how the publication of the article in question could have affected in any way the platform upon which the Theosophical Society securely rests. Every man cannot be an occultist or a *Chela,* but he can always do his DUTY to his country and his fellow-men. Our correspondent admits the degeneration of India. Can the *selfish* idea of a few unpatriotic Hindus to become *Chelas for self-advancement* regenerate this once blessed and now fallen land of Aryavarta? It is only such narrow-minded and selfish individuals that will take alarm at the article in the July *Supplement;* and the more such as they remain aloof from the Society, the better for the cause of India and of Humanity. How long shall the President be forced to repeat over and over again, that the Theosophical Society was not formed to gratify *individual aspirations;* and that he, who found not in his heart the spark of sympathy to unite him in a bond of Intellectual Brotherhood for the good of all Humanity with his Brothers at large, had better not join it at all? . . .

Very true; any man *may undertake* to accomplish if he so chooses the two primary objects of our Society without belonging to it. But then he would right away have to face the difficulty whether he will ever be able to accomplish it as well by himself and without the help of a whole society—a united body of men—as he otherwise would, and this is what I deny, and what every one can see, for *Union is force and power.* Moreover, it is again a narrow view of the case. If the Society had never been organised, how many Hindus would have been led to such aims as expressed by our Brother? Whenever a man is thus indebted to an organization for

being brought round to a correct way of thinking, is he not in duty bound to give it at least his moral support and sympathy, by enrolling himself as a sympathising, if not actually an active member? If he is a real patriot, a true philanthropist, should he not co-operate with that Society, so that the same felicity that he himself enjoys may be extended to his fellowmen? And what grand object is there, that could not be attained through a duly and properly organised body, were my countrymen but to correctly sense their duty to their mother country and themselves, instead of losing their time and wasting their life-energy in empty dreams! Could either of the two Founders have achieved a thousandth part of what they have, had they worked separately and *individually?* Our correspondent also seems to have overlooked the article, *The Elixir of Life,** where it is said that:—

"A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet, often things may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; *though what in Eastern parlance is called the 'merit' of the effort will help to ameliorate conditions and improve matters in another.*"

A Hindu will readily understand all the force of the italicized sentence. Opportunities for acquiring such "merit" are afforded by the Theosophical Society, since its *leading* feature is the realisation of the IDEA of UNIVERSAL BROTHERHOOD which culminates in Universal Love and Charity, the only stepping stone to *Moksha* or *Nirvana.* The work must of course be entirely *unselfish* since it is the psychic development that is to be wrought, a state that cannot but be influenced and impeded by personal feelings and emotions. . . . In short we have shown that the Theosophical Society appeals only to such as are capable of an *unselfish* impulse to work for their fellow-men without expecting or claiming a reward, although this will and must come in good time. Such as are narrow-minded enough to see no good in our Association unless it transforms every new comer into a *Chela*—had better remain outside.

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*Reprinted in THEOSOPHY, July-September, 1949.—Eds.

They have yet to learn the first occult doctrine—"THE ADEPT BECOMES; HE IS NOT MADE."

BHOLA DEVA SARMA, F.T.S.

Namchhi, Sikkhim, August 7, 1883

"ANOTHER KIND OF LIGHT"

While situations are not always agreeable, or what we would choose, yet they are the very apparatus by means of which we learn discrimination. Seeming misfortunes turn into blessings if taken right; this must be true if the purpose of life is to learn. Everything that comes is a part of life, and when it comes to us, it is a part of *our* life; so all must be right for us if our object is to learn. . . . It is Karma, all of it, and as students we should realize and benefit by the knowledge. But it takes time for most to do so, and opportunities are lost and energy uselessly expended in the meantime. Our work is with ourselves, however, and we can do only what we can for others, giving them such opportunities as are beyond us to take; then they must choose. W.Q.J. said there are two things needed—to hold on firmly, and to have perfect confidence. I think therein lies the door to a safe refuge. (He used the words "hold on grimly"—which is more expressive of determination.)

It is true that when we are relying on other things, we are not relying on the law. Yes, it looks a good deal darker than it really is. We have to grow accustomed to another kind of light, and we shall then see as plainly, or more so, than before. The very sacrifices made to relieve the trials of others are also tests for ourselves, and means of growth, growth coming from the sacrifice of the lower to the higher in every way, as well as on every plane of being. It is spiritual fire that burns out all the dross. At no time is the way easier, but it is *sure,* and the refining goes on. If we must go down, it will be with our flags flying, fighting to the very last. That is the worst that could happen, and even that is not very bad for us, though others might suffer because of our removal to another field. We may now regret the possibility, but then we would not, because no more could be done. —R.C.

BALANCE

THE scale as a symbol has ever intrigued the human mind. A grain of sand can tip the scale; it wavers, in seeming indecision, and then up or down it goes! In their symbolic teachings concerning the judgment of the dead, the Egyptians depicted the human heart as being balanced against a white feather. If the heart was laden with impurity, life had been a failure; the soul had lost its moral balance. If the heart was "light" because purged of its dross by altruism, then life had been a success. Today the grains of sand that tip the evolutionary scales up or down are human hearts in or out of harmony with Nature's all-encompassing purpose, and it is a solemn thought to realize that the future course of humanity may therefore depend on a handful of individuals. Who are they? What is their responsibility? Each makes answer for himself.

Individually, our safety depends on our ability to keep our equilibrium. To one of sure foot, a pitfall is as harmless as a level path. But, how often a petty annoyance evokes the exclamation "I can't stand it!" The upright position is thus another illustration of balance. When Arjuna gave up the fight for his heritage he sat down in his chariot. His teacher warned: "Abandon this despicable weakness of thy heart, and stand up." Advice we would like to obey, but often do not know how to obey. How can one keep his moral balance?

In preparation for the great shocks, which all have to meet and *stand,* it is well if we endure calmly and cheerfully the jolts which daily confront us. Many, involving themselves in problems of international dimension, are swept off their feet; the instability of their private lives has rendered them unfit to cope with world entanglements.

Of the seven constituents of our human constitution, the fourth or desire nature, known in Sanskrit as *Kama,* is called the balance principle. The three principles, physical body, astral vehicle, and life energy, on one "side," are the material and impermanent part of our being; on the other, the immortal trinity of Spirit, Soul and Mind. Serious thought will reveal that upon our use of the middle

principle of passion and desire, *our* ways go up or down; we tend toward the Real or the ephemeral. "We cannot rise unless self first asserts itself in the *desire* to do better," writes Wm. Q. Judge. He likens our desires to the sign Libra (the scales) in the Zodiac. When the Sun, representing here the Real Man, reaches that sign, he trembles in the balance. If he goes forward, all is well; if he goes back, all his works are destroyed. Appropriately, the equinoctial storms come in September, under the sign Libra. Analogously, we will have the moral storms to undergo until we use aright the Kamic nature.

Consider how the virtues and the vices help us keep or lose our equipoise. Think, one at a time, of anger, hatred, jealousy, fear, greed, from the viewpoint of balance. Then think of calmness, good will, patience, courage, firmness. Is there not a scientific foundation for ethics? One fearless voice can calm a hysterical crowd. The insane can sometimes be brought to normalcy if aroused to do something for others. H. P. Blavatsky explains that the virtue called "Shila" in Pali, and defined as lack of self-interest, or perfect harmony in words and acts, counterbalances cause and effect, and leaves no room for further personal, painful Karmic action. But "if lacking in the Shila virtue—the pilgrim trips, and Karmic pebbles bruise his feet along the rocky path."

Even bodily health or balance is dependent upon moral attributes. A heart specialist gave this advice to a patient: "Try to be cheerful under all circumstances. Unfortunately, you are a moody man, given at times to considerable sadness. Such a state does not lend itself to proper energization of the heart and blood vessels." He offered this suggestion, similar to one given long ago by Mr. Judge: "Whenever you are feeling down in the dumps, think of some particularly pleasing, worth-while experience you have had. Your mood will often respond to the thought."

When about to flee the field, Arjuna gave this description of his condition: "I am not able to stand; *for my mind,* as it were, *whirleth round.*" This is no poetic fancy. Psychiatrists know well that one of the first outward manifestations of mental difficulty is lack of bodily coordination, especially in walking. Mental trouble, however, is always rooted in some form of ignorance. Another element, there-

fore, one which sustains and fortifies virtue, is required for the reincarnating ego to keep on "even keel." According to Robert Crosbie, "Good motive may save the moral character, but it does not ensure those thoughts and deeds which make for the highest good of humanity . . . what is needed in the world is *Knowledge.*" The mind perceptions must be carefully weighed. The human being may thus be compared to an ellipse, with its two foci, here signifying the Heart and the Head. The closer both centers work in harmony, the closer is the individual to spiritual sanity. When they become One (Buddhi and Manas united, to use Theosophical terminology), the ellipse will have become a sphère—the only form in the universe which maintains perfect balance in any position.

As food for the mind, consider the doctrines of Karma and Reincarnation. See how their application to one's life can eliminate fear, arouse a healthy self-confidence, furnish a logical and glorious reason for living, adequately explain the seeming inconsistencies of life, and we will glimpse the significance of these words of Krishna: "He who is confirmed in this belief is not disturbed by anything that may came to pass." Such an one has sought refuge in the immortal center of his being, the eternal point of balance, from which the pendulum of life on earth, with its contrasting pains and pleasures, elations and disappointments, swings to and fro, set in motion by ourselves. He meets the vicissitudes of life at the hub of the whirling wheel of change, where there is no motion, and perspective is equal in all directions.

It is sometimes asked, what can be done in times of extreme despondency when even the inspiration of a true philosophy of life seems dead? The unfailing power of the Spiritual Will *must* be awakened. One can never ride a bicycle if his gaze is rivetted on the wheel. One must look ahead, keep the feet pedaling, and balance is assured. So in life. Robert Louis Stevenson has written: "Anyone can carry his burden, however hard, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life really means." This is the true balance *in motion* required by the ever-moving Soul, centered in the motionless SELF.

WHAT IS CONFIDENCE IN MASTERS?

> How few of the many pilgrims who have to start without chart or compass on the shoreless Ocean of Occultism reach the wished for land? Believe me, faithful friend, that *nothing* short of full confidence in us, in our good motives if not in our wisdom, in our foresight, if not omniscience—which is not to be found on this earth—can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact.
>
> —*A Mahatma's Letter*

TRUST is the spiritual touch-stone. Lack of it, in the Line which we hold in our lives, spells dust and ashes to all apparently high endeavor.

Confidence is the first requisite to success, anywhere and everywhere. Trust in the Law of our own imperishable natures, trust that justice does rule, certainty of our ability to learn, to grow, to perform, to find answers to all problems—these are the qualities for the lack of which students suffer and fall away, to join the swelling ranks of the "disillusioned," and to die a spiritual death that is more bitter, and more truly "death," than merely physical dying ever was or ever could be.

The curse of our age is suspicion. Those who distrust themselves are afraid to trust anybody. Since the note of the times is the discord of materialism, the common ideal of superior living is to possess vast stores of material wealth. To have "plenty of money" is to be successful in life. Some theosophists feel the same way about it as anybody else, salving their concession to the race ideas with the excuse that *then* they could do so much for Theosophy. But the experience of human nature discloses the saddening fact that the more of this world's goods one has, the more precious become the possessions—and the less able does the possessor seem to be to voluntarily part with them. Men are suspicious of one another, knowing full well in their own hearts what they would do to their neighbor's wealth if the opportunity presented itself. Conditions have actually reached a point where one cannot perform an altruistic service without rousing the certainty in the minds of many that an ulterior purpose is intended. If a Christ should walk the streets today, perform-

ing "miracles" and healing the afflicted he would be suspected of doing it for gain—or else it would be said, "He is advertising something!"

The student of Theosophy who would climb the wall of theory and uncertainty—make a breach in the frowning ramparts of book-knowledge—has not only to stand firmly against the roaring torrent of materialism. He has in fact to *make progress* against it. He has to do more than to *believe* in Altruism; he has to become altruistic. He has by herculean efforts, steadfastly persisted in—when body, mind and even Soul itself are so weary over the unequal combat that he would gladly perish in his tracks—to keep doggedly on, even though all his world, himself included, believes him to be a fool.

Confidence is the only hard-won quality that will avail under these conditions. This confidence is not to be come by as a result of belief or blind faith. It is the result of reasoned faith, developed by a study and understanding of philosophy, and a rigid adherence to ethical teachings as a mode of life. The Theosophical dilettante will never gain it. The student who has taken up Theosophy "as a study," or to make himself or herself a better teacher, doctor, lawyer, artist, better at business, stronger intellectually—or for any of the thousand "side-issues" that the human mind attaches itself to—will never arrive at a position of trust, much less at conscious assurance. His knowledge will be just so much "information and belief" to the end of his days, and no more. His confidence in himself will fail him, when power is needed and pretence shall go for nothing.

Conviction of the truth of primary Theosophical ideas is the first requisite for true self-confidence. This may be had first by intellectual study and its fruits—a logical and reasoned comprehension of philosophical rationale. Follows a testing out of the basis provided by observation and experience—in the affairs of the world and its inhabitants as the moving picture of events, men, things and methods presents itself to the mind's eye from day to day; and especially a watchfulness and honest analysis of the psychological process of the student himself.

The time will soon come when the student shall find he has checked up the truth of the Theosophical teaching, so far as he is

able to confirm it at all, in these ways: *(a)* by an intellectual and philosophical synthesis, based on a foundation of self-evident truths; *(b)* by application of the teaching to the affairs of daily life, and most of all as one's own intimate, interior experience justifies the idea that psychology is an exact science and that Theosophy includes it; *(c)* by realizing the fact that Truth always explains—that, given the complete explanation about anything, we have the Truth unconflicting with any other Truth. This last is a *realization*, not a form of words. It comes with a compelling force, as if shot or projected into the mind from somewhere outside, although it really comes from *inside: Buddhi* expresses itself in terms of conviction.

Intellectual appreciation of the *necessity* of the existence of Masters follows: If there is knowledge, there must be Knowers; knowledge does not exist in itself, but is the result of observation and experience; and there must be Beings who have made the observations and recorded the experience. This is as far as intellectual acuteness can take the student of Theosophy, in crossing over "from one's land of dream and fiction to our Truth land, the region of stern reality and fact." For heretofore the effort of nearly all has been towards the acquisition of knowledge for oneself, however much the student believes that his motive has been altruistic. The mind and reasoning powers are satisfied; a philosophy of life that really explains has been secured. Aside from exercise therein mentally, as a swimmer exercises his body healthfully in clear water, no further urge is felt—for an essential quality has not been developed.

What is the essential quality which drives a man in spite of himself to pursue that Path, the traveling of which brings "full confidence" in Masters? It is something so rare, yet so commonly named that incredulity is perhaps our first mental reaction when the word is set down before our eyes: *Gratitude.*

But think about it: This *emotion* that one sometimes hears and even sees expressed by students of Theosophy when Masters are mentioned is not *Gratitude.* Neither can it be called intelligent. The same thing exactly inundates the Christian prayer-meeting, the revival, the spiritualistic seance, the patriotic assemblage—wherever people congregate and are "deeply stirred." Occasionally, on Theosophical platforms, the "Masters," or the "Founders" have been

spoken of so feelingly that both speaker and audience have thrilled with emotion—but that was not *Gratitude.*

Gratitude is not any one of the many phases of psychic emotion which go under other names; nor does it show itself in words, for most part, nor in expressions of so-called love. Gratitude is the recognition that at a sacrifice, and without personal motives, something has been done for us—a recognition so compelling that we can never rest until we in our turn, on a similar basis, have passed on the divine service. Gratitude is Buddhi in action, a *universal* quality, and thus spiritual. It expresses itself in altruistic service: in work for and as Masters, who are the universal servants in Nature. Gratitude transmuted into effective action is calm, controlled, quiet —and powerful as cosmic electricity. Indeed, it is Fohat "stepped down" and applied to the work in hand; for Fohat is an *intelligent* force, we may remember, and forces do not exist of themselves.

Thus in those students in whom rational cognition of the necessity of the existence of Masters has been succeeded by gratitude, one sees the active workers for Theosophy, the Companions "all over the world . . . engaged in bringing it forth for wider currency and propagation." To the Western man or woman of the day the mental process expresses itself something like this: "Somebody had to make the true writings available and keep them in print; somebody had to fit up the Lodge meeting rooms, advertise the work, keep it going—do the studying, speaking, helping, sick or well, in season and out of season; somebody had to find the money needed—and evidently has to keep everlastingly at it. By their sacrifice I found and have been helped to understand the philosophy. I feel compelled to do my part—which means all that I possibly can do—in any and every department of my Lodge activities; and that which I presently am unable to do, I will set myself to *learning* with all my heart and energy." This, if carried out, is an exhibition of gratitude —*is* gratitude. This, too, is "devotion"; for like true gratitude, devotion is not an emotional affair at all. Nor does this student seek to develop special modes of service which are exclusively "his own," and thus contract an aggravated case of "the itch for a following." He works in the channels provided, which he has seen in his own case were pure and true—right there in the ranks with his fellows: he works *for* others *with* others.

Confidence in himself arises in the student who thus felt gratitude and transmuted the feeling into action. Confidence in others inevitably follows, for he has constituted himself a worker in the ranks of others who feel and work as he feels and works, animated by the same *noblesse oblige,* determined as he is determined, intelligently happy as he is intelligently happy. The principles of his nature have impelled him to engage in this glorious, unsought fight, in which only fortune's favored soldiers may engage, so he is happy because he is "natural" in the highest and deepest sense. As he proceeds, confidence begets confidence: in himself, in his fellows, in humanity, in all Nature. In his thought, Masters are beginning to emerge as *facts,* and not merely ideals. They are "inside" first, and then "outside," and then everywhere, on all sides, in every phase of his changing days and years. "Full confidence" in Them is a matter of growth, a growing realization, confirmed bit by bit through experience, in inner intimate and subtle ways—ways that would present no proof whatever to another; but the *feeling* that accompanies these veiled inner events does—it is unmistakable. It is clear, unsullied, indescribably convincing.

The student is actually "crossing over" from his land of dream and fiction to Their Truth land. At the same time he is gaining "full confidence" in Them. The processes are one—not two, not separate. They are merely aspects of the same old eternal process, mentioned in the ancient writings (another confirmation of its reality), and called in the present teachings, "building *antaskarana.*" This is the meaning of the phrase, that the student has "to become that Path himself." For how could he "cross over" if there were no "bridge" or "Path"? How could he build it, save with his own materials, since the "Path is within"? How could he find and transmute the materials, save for the fact that as an evolving human being he is in touch through his own instruments with every department of Nature? Thus does an understanding of the scientific teachings of the philosophy merge with the ethical and psychological. The veiled mysticism of the ancients proves true in the actual student-life of the observant and reverent man or woman of today.

"Full confidence," then, is a growth—a growth through service—"without expectation and free from hope." "The region of stern reality and fact" must necessarily be "Truth land," because only

the true is unchanging, and only the unchanging is real. To reach it is not to "go" to any place—no change in *locus;* nor to attract the attention of our fellowmen—nor want to; certainly not to proclaim ourselves, directly nor indirectly. It is a different point of view, and intelligent action therefrom. *The student life and the personal life are not separate.*

THE CLEANSING PROCESS

Your thought that we are not deserted must be right. Too often we think all depends upon *our* effort and continuance; yet we must know that all these things are provided for, and there are always those who are near us, who see and know, and will never fail us, even though we have to go through the gates of death to get a wider vision and understanding. All the trial and training tend to pull us out of one place in order that we may lay hold of another and better one, when we determine to "suffer or enjoy whatever the Higher Self has in store for one by way of discipline and experience." It is the Higher Self that pulls us into places and conditions that the personality would run in affright from, if it alone were acting. It shrinks from the unknown like the steed, but the rider by spur, bridle, and encouragement makes it carry him where he desires to go, for he knows where food, shelter, and rest await both.

In this work natures are intensified; good and bad come to the surface, but the cleansing process is gradual. Each must do his own work of elimination where such is seen to be needed; it is a process of purpose and discrimination, and events bring us opportunities. Wise are those who take advantage of opportunities and examine motives in the handling of events.

The Law works in strange ways at times; it is never idle and it makes no mistakes. Let us rely on IT, for there is nothing else on which we may. If I were utterly worthless, your love and faith and courage would bring results to you just the same, and your sacrifice to an ideal bring out in you all that the ideal holds. And when it is Truth itself we seek and serve, nothing can dismay us or turn us aside. It is much to have gained this understanding—worth its cost ten thousand times. —R.C.

ON THE LOOKOUT

Tragedy and the Common Man

Arthur Miller's Broadway hit, "Death of a Salesman," currently enjoying the acclaim of the drama critics and the more concrete approval of the box-office, is an attempt to present a tragedy of the common man. Mr. Miller is of the opinion that the common man is as apt a subject for tragedy "in its highest sense" as kings were, and gives, in the preface to his latest play, an excellent description of the elements of tragedy:

> Tragedy enlightens—and it must, in that it points the heroic finger at the enemy of man's freedom. The thrust for freedom is the quality in tragedy which exalts. The revolutionary questioning of the stable environment is what terrifies. In no way is the common man debarred from such thoughts or such actions.
>
> . . . Above all else, tragedy requires the finest appreciation by the writer of cause and effect. No tragedy can therefore come about when its author fears to question absolutely everything, when he regards any institution, habit or custom as being either everlasting, immutable or inevitable.

"The Divine Rebels"

Mr. Miller's definition of tragedy finds its philosophical prototype in the allegory of the Fallen Angels. In the theosophical perspective, Lucifer, the "Divine Rebel" whose name is Light, is the opponent of ignorance, and typifies the tragic hero who does not fear "to question absolutely everything"—even to the immutability of God's heaven. This, we can believe, was the first Tragedy—a cosmic questioning to which man owes whatever of nobility he has. For, H. P. Blavatsky wrote—

> It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are—self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the REBELS are our saviours. Let the philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity.

Mr. Miller is right in his contention that tragedy is not reserved for the kings of the earth, but it is questionable whether tragedy, in the deep meaning he has himself given it, could ever fall to the lot of "the common man." Few have the power and will, even if they have the inclination, to thrust for freedom at whatever the risk, and all too few will challenge a stable environment unless it is implacably adverse to their material comfort. The legacy of the Divine Rebels—the true descendants of Prometheus and Lucifer—is seized by the *un*-common men, though they may be in the humblest of positions among their fellows.

"THE BRIGHTEST OPINIONS"

The author of "Death of a Salseman" attacks another common delusion in his preface—"the idea that tragedy is of necessity allied to pessimism."

> Even the dictionary says nothing more about the word than that it means a story with a sad or unhappy ending. This impression is so firmly fixed that I almost hesitate to claim that in truth tragedy implies more optimism in its author than does comedy, and that its final result ought to be the reinforcement of the onlooker's brightest opinions of the human animal.

There is undeniably a kind of stern hope born of every great tragedy, whether known at first-hand or experienced through the power of high art. It is not the light-hearted effervescence which is commonly associated with the optimist, for the hope which can out-face despair has a durability far exceeding that of more comfortable emotions. The man is given a vision of the possibilities of greatness locked in the human heart—treasures which so far in the history of mankind have only yielded to the key of suffering. Without the trial we have no proof of strength. Tragedy, Mr. Miller points out, "automatically demonstrates the indestructible will of man to achieve his humanity."

"PATHOS FOR PESSIMISTS"

Mr. Miller has contributed, in his preface, still one more valuable distinction to the clear definition of tragedy—in saying that it must contain the possibility of victory:

> Where pathos rules, where pathos is finally derived, a character has fought a battle he could not possibly have won. The pathetic is

> achieved when the protagonist is, by virtue of his witlessness, his insensitivity, or the very air he gives off, incapable of grappling with a much superior force.
>
> Pathos truly is the mode for the pessimist. But tragedy requires a nicer balance between what is possible and what is impossible. And it is curious, although edifying, that the plays we revere, century after century, are the tragedies. In them, and in them alone, lies the belief—optimistic, if you will—in the perfectibility of man.

"Death of a Salesman"

With such an introduction as Mr. Miller gives in his preface, one could be excused for expecting a significant piece of work—a tragedy, in fact—to follow. It is therefore a disappointment to find that, while the author has succeeded in creating a gripping drama, he has not even come as near to a real tragedy—using his own definition of that word—as does *Uncle Tom's Cabin.* On the contrary, he has produced a brilliant study in pathos, painting a harrowing portrait of a man who, "by virtue of his witlessness . . . or the very air he gives off, is incapable of grappling with a much superior force."

The much superior force in the story of Willy Loman, the Salesman, is not too carefully defined. The reader can choose from a number of suggestively presented evils—Willy's preoccupation with being popular at the expense of more durable qualities; the deteriorating effect of urban life; or the viciousness of an economic system that allows a man to be fired from a job he has held for years at the whim of an obtuse employer (one aloof critic tags this suggestion, "regardless of Mr. Miller's conscious intent," as a piece of "contemporary fellow-traveling"). But whatever name unalterable fate is given, one fact emerges clearly: that Fate is very definitely on top of Willy Loman, and not once in the course of the play is there any indication that the forces which close in upon him can be bested. "Death of a Salesman" is unrelievedly morbid and pathetic, but it is not tragic. If this is Mr. Miller's attempt to prove that tragedy and the common man are not irreconcilable, he has failed according to the criteria he has himself erected: not once does Willy Loman attempt to wholly realize himself, or to question absolutely everything in his environment. From beginning to end, he is a victim.

"NEITHER PITY NOR ILLUMINATION"

In view of Mr. Miller's conviction that optimism is the heart of tragedy, and that an unhappy ending is by no means necessary for the creation of this art form, it is strange that he produced such an inherently "downhearted" piece. As Eleanor Clark reports in the June *Partisan Review,* it would seem that the success of the play has been due largely to the feeling of depression with which one makes for the exit:

> The idea is that anything that can make you feel that glum must be good, true and above all important. . . . it becomes necessary to question just what it is that gives the play its brilliant down-in-the-mouth effect, since it would surely be hard for any but its most insensitive admirers to deny that although they came out from it stuffed full of gloom, they were strangely lacking in a sense either of pity or of illumination.
>
> They have seen a good, or good enough, man driven to suicide, a family in despair, an illusion shattered, and a portrayal of American life that should, it seems, have given them the sharpest pang of all; they have been expressly invited to indulge the tragic sense and to carry away a conception of man's fate as though from a production of *Oedipus Rex,* and what they have carried away instead is just that curious, rankling gloom. . . . Willy was as good "as many other people." In short, he is the common man, and something or other has gone terribly wrong. The point is, what and why.

"NO MORAL CONCLUSIONS"

It is precisely this point which Mr. Miller leaves unresolved, with the result that while he has supplied the setting for tragedy, he has not given us a tragic hero. To describe a losing fight—which he does, it should be said, with brilliant effect—draws out our feeling for the pathetic, but does not cleanse or uplift us. Brooks Atkinson, the New York *Times* critic, in commending the play, remarks that "Mr. Miller does not blame Willy, his sons, his boss or the system, and he draws no moral conclusions." Mr. Atkinson may consider this a point in favor of the production, but Mr. Miller himself must grant the fact that without moral content a tragedy degenerates into nothing more than a mood poem.

The tragic moment—what the theosophist would call the ultimate moment—in a man's life is that instant when he sees himself whole

and without illusions. If that vision is lacking, the moral significance is drained from the event. H. P. Blavatsky's description of the Ego's perception at the moment of death may be seen to fit with a discussion of tragedy, which is itself a kind of psychological death:

> As at the instant of drowning, man sees marshalled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either flattery or self-adulation, and, as he is.

Such a vision as this can not be sustained by a man unless he conceives of himself as something more than the personality whose faults and fatal weaknesses are being so harshly revealed to him. The great lack in "Death of a Salesman" is the absence of any concept of an enduring entity, an independent soul, whose ultimate perfectibility may be brought ever closer with each "tragic" lesson surmounted.

Authority and Liberty

Dean Inge's work in the field of scholarship is known throughout the world. He is one of the very few Englishmen who stand for classical philosophy in Christian thought. All his outspoken essays on contemporary affairs are faithful, in essentials, to the Platonic tradition, even though oftimes interpreted with the aid of Christian mysticism. It is little wonder, therefore, that an article by him on "Faith and Freedom" (*World Review,* London, December, 1948) has aroused a great deal of interest in many quarters not usually addicted to theological controversy. It is the Dean's opinion that there is less liberty in Europe today than there has been during the last 2,000 years. He has no doubt that we are threatened "not only with the preponderance of authority over liberty, but with the loss of all the freedoms" which we had all almost taken for granted. He quotes the famous Swiss scholar Amiel, as writing in 1852:

> Materialism is the auxiliary doctrine of every tyranny, whether of the single man or of the masses. To enslave the soul to thought, to depersonalise man, is the dominant tendency of our epoch. What is threatened is moral liberty, the very nobility of man, the respect for the soul.

Amiel followed this in 1870 by saying that "the International and the ultramontanes aim equally at absolutism and dictatorial omnipotence."

The Negation of Freedom

These ideas, of course, are fundamental to theosophical thinking. Where disagreement is likely to arise in many minds is in the values placed upon the causative factors. It is to be expected that Dean Inge emphasizes the contribution made by what he calls "the deification of the State." We must all agree that State-worship "subverts every principle of morality, honour, justice, and humanity." But so does all institutional-worship. Dean Inge does not shut his eyes to the influence of the Christian Church in diminishing individual freedom. "Church history is a saddening study":

> No doubt Constantine's government hoped to make the Church a tool, as Stalin is now doing in Russia. Politicians are like that, and unhappily they know their business. Power politics did corrupt the Church. Perhaps the time is coming when the Church will have to go back even to the Catacombs.

On this basis, the Dean asks his readers to study the recorded attitude of Christ and his disciples to "the world." In the light of that teaching, whose fundamental doctrine is that all which ennobles a man and all that defiles him comes from within, the Dean believes that "we can never be free from foes outside until we are free from our own lower selves,"—an echo of the *Upanishads.*

Man and His Freedom

Dean Inge's protest, in the same article, against the idealisation of war in a despotic State, brings home the responsibility of the individual for his own personal thought and scale of values. Albert Schweitzer remarked in *My Life and Thought:* "There are no heroes of action; only heroes of renunciation and suffering. Of such there are plenty. But few of them are known, and even these not to the crowd, but to the few." Is such a value publicly accepted in this ruthless civilization as a canon of conduct? "Thought is no less material or objective than the imponderable and mysterious germs of infectious diseases," wrote H. P. Blavatsky (*The Theosophist,* Vol. III, January, 1882). Do we believe that to be a fact in nature, full of significance for the student of history and of the *idée fixe?* Whichever way we look, we come back to the nature of man as the ultimate determinant in our search for true freedom in a world governed by the law of ethical causation, or *karma.*

Two Sides of Our Nature

Dean Inge is fully aware of "the pairs of opposites" in relation to this problem of faith and freedom. How closely he comes to the esoteric view of *atma-buddhi* and the dual nature of *manas* may be seen from the following extract from his article:

> Nature, as the poet says, is a *concordia discors*. The contradictions are on the psychic, not on the spiritual, plane. The hidden man of the heart, whom the Platonists call Nous, St. Paul Pneuma, and the Indians Atman, is a microcosm, not a bundle of conflicting impressions. Unchanging through change, he can see the temporal in the eternal and the eternal in the temporal. And he knows that his spiritual life, while he is here on his probation, must be a life of withdrawal and return, a life not of escape and final detachment, but of transfiguration and creativeness, according to the pattern showed him in the mount.

Dean Inge believes the battle for freedom will never be over "as long as mankind remains on the earth," and there is great truth in his opinion that submission to authority is not always unwelcome. History is full of instances of this fact, and even today we find masses of people prone to prefer the illusions of security, economic or military, to the responsibility of freedom. Superstition and prejudice die hard, as H.P.B. never tired of proclaiming.

The Servility of Society

Some pertinent questions on this subject were put in *Isis Unveiled* (I, 39). "Is it enough," asked H. P. Blavatsky, "for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN?" She answered the questions directly, and her reply is apposite to this hour of destiny:

> It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak—*i.e.* thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice. The latter is far different from what we commonly term *antipathy* or *sympathy*. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice—fear of public opinion—from stepping out of it.

And she added some words which support Dean Inge's criticism of "the last Western heresy"—the doctrine of inevitable and automatic progress, and "the nineteenth century belief that to count heads is a way of ascertaining the Divine will":

> An Utopian dreamer is he who thinks that man ever changes with the evolution and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there before the first furrow was turned. (*Isis Unveiled,* I, 40.)

We are all apt to be bewitched by the ephemera of success and the power of phantasy.

American Round Tower

The well-established problem of the Irish Round Towers is making its appearance once again on the American continent with the excavation and study of a curious edifice at Newport, Rhode Island. In New Mexico and Colorado the remains of round towers are very abundant, but this seems to be the first such structure to be found in any other area of the United States. John J. O'Neill, science editor of the New York *Herald Tribune,* reports the Newport tower as being about 23 feet in diameter with walls about two feet thick, resting on eight arched columns about ten feet high. The height of the structure is approximately forty feet. The Newport Tower is not appearing for the first time—it has been carefully preserved in a small park—but excavations are being made in order to discover its original baseline and to get, perhaps, a clue to its builders. The work is directed by two Harvard archaeologists, Wm. S. Godfrey, Jr. and L. T. Hosmer, under the auspices of the American Archaeological Society. Concerning the Tower's origin, Mr. O'Neill writes, five theories are being considered:

> (1) that it was built about the time of Benedict Arnold, first governor of Rhode Island (1615-1678); (2) that it was built by a Portuguese explorer, Miguel Cortereal, one of several who visited points further north between 1492 and 1580; (3) by Madoc, semi-legendary Welsh explorer, who claimed to have discovered the New World in 1170; (4) by St. Brandon, an Irish missionary-explorer; and (5) by Norsemen at any time between about 995 and 1355 A.D.

The Question of Time

It is a fact often commented on by H. P. Blavatsky that modern archaeologists seem instinctively to avoid assigning any great antiquity to the subjects of their study, whether because they are still unconsciously confined by the Biblical "wall" of 4000 B.C., or because they do not imagine that the ancients were capable of any such engineering "miracles" as their architecture seems to have required. Thus, of the five theories under consideration, not one antedates the sixth century A.D., when St. Brendan of Clonfert, Ireland, made his remarkable journey to "a land far in the West." According to Ignatius Donnelly, Irish annals fix this journey in 545 A.D. and recount the following:

> ". . . Directing his course toward the southwest, with a few faithful companions, in a well-provisioned bark, he came, after some rough and dangerous navigation, to calm seas, where, without aid of oar or sail, he was borne along for many weeks." He had probably [Donnelly notes] entered upon the same great current which Columbus travelled nearly one thousand years later, and which extends from the shores of Africa and Europe to America. He finally reached land; he proceeded inland until he came to a large river flowing from east to west, supposed by some to be the Ohio. "After an absence of seven years he returned to Ireland, and lived not only to tell of the marvels he had seen, but to found a college of three thousand monks at Clonfert."

"Slight Reference"

Mr. O'Neill takes passing note of the meagreness of the selection of "theories" presently being considered, remarking that "but slight reference has been made to the fact that in Ireland are more than 100 such round towers with their entrance doors the same height above the ground as in the Newport Round Tower."

> All of the Irish round towers [he relates] have associated with them the ruins of Christian churches dated between the second and fifteenth centuries. According to tradition, the round towers were built by the ancient Druids. The Christians, in gaining ascendancy, first extended the pagan Druid structures and, when in complete control, abandoned the mixed edifices in favor of purely Christian structures.

If, as Mr. O'Neill quite reasonably suggests, the Newport tower is allied in origin to the Irish round towers, it is clear that most, if

not all, of the theories mentioned will have to be abandoned, for the Irish towers stand independent of Christian architecture. (See *S.D.* I, 208-9 fn.) Donnelly, in his *Atlantis,* for instance, quotes from the "Annals of Ulster" the mention of the destruction of fifty-seven of them by an earthquake in A.D. 448, and Giraldus Cambrensis shows that Lough Neagh was created by an inundation, or sinking of the land, *in A.D. 65,* and that in his day the fishermen could

> "See the round-towers of other days
> In the waves beneath them shining."

As for the possibility that Norsemen had constructed them, Sir John Lubbock points out that no similar buildings exist in Norway, Sweden, or Denmark, "so that this style of architecture is no doubt anterior to the arrival of the Norsemen."

The Policy of Alteration

The gradual transformation of the Druid—or pre-Druid, probably—structures into Church buildings, as described by Mr. O'Neill, is fairly representative of the Church's method of supplanting indigenous cultures with Christian doctrine and ritual. Readers of *The Secret Doctrine* and *Isis Unveiled* are afforded ample evidence of the free borrowing by Church fathers from the pagans, and Prescott, in his *Conquest of Mexico,* reveals the common practice of building new churches exactly on the site of the old temples, or of simply replacing the idol of the temple deity with a Cross or statue of the Virgin. "On the site of the temple of the Aztec war-god rose the stately cathedral dedicated to St. Francis," Prescott wrote, "and, as if to complete the triumphs of the Cross, the foundations were laid with the broken images of the Aztec gods."

He includes in his volumes a graphic description of how one Totonac temple was transformed into a Catholic monument. The Spaniards, he recounts, rolled the great wooden idols down the steps of the pyramid, "amidst the triumphant shouts of their own companions, and the groans and lamentations of the natives. They then consummated the whole by burning them in the presence of the assembled multitude."

> The floor and walls of the *teocalli* (pyramid) were then cleansed, by command of Cortes, from their foul impurities; a fresh coating of stucco was laid on them by the Indian masons; and an altar was

> raised, surmounted by a lofty cross, and hung with garlands of roses. A procession was next formed, in which some of the principal Totonac priests, exchanging their dark mantles for robes of white, carried lighted candles in their hands; while an image of the Virgin, half smothered under the weight of flowers, was borne aloft, and, as the procession climbed the steps of the temple, was deposited above the altar.

Prescott makes the suggestive remark that "the Protestant missionary seeks to enlighten the understanding of his convert by the pale light of reason. But the bolder Catholic, kindling the spirit by the splendor of the spectacle and by the glowing portrait of an agonized Redeemer, sweeps along his hearers in a tempest of passion, that drowns everything like reflection. He has secured his convert, however, by the hold on his affections,—an easier and more powerful hold, with the untutored savage, than reason."

From Cross To Cross

It is interesting to speculate on how much of the power of a "universal Church" such as the Roman Catholic derives from and constantly feeds on the pre-existing traditions, customs and culture of each particular nation or race which harbors it. The Cathedral of St. Francis in Mexico City, built over the ancient Aztec temple, and the stone structure of St. Kevin's Kitchen which is now to be found attached to the old pagan round tower at Glendalough were both erected by monks or missionaries of the same Roman Church, yet their architectural dissimilarity is only the echo of an equally great disparity in the people's daily religion and outlook. The Mexican and the Irish Catholic are both related by doctrine to Rome and hence to each other, but beneath the superficial sameness of theology lie the great national qualities and beliefs which by subtle alteration modify the same one doctrine.

The ancient Aztec and ancient Druid are not buried so very deep in the hearts of their present progeny that they may not wake and rise again. "What is won with ease is lightly lost" applies to religious converts, and in Mexico the conversion, though bloody, was apparently simple. The idol-worship of the Catholic, Prescott points out, greatly facilitated conversion:

> It is true, such representations are used by him only as incentives, not as the objects of worship. But this distinction is lost

> on the savage, who finds such forms of adoration too analogous to his own to impose any great violence on his feelings. It is only required of him to transfer his homage from the image of Quetzalcoatl, the benevolent deity who walked among men, to that of the Virgin or the Redeemer; from the Cross, which he has worshipped as the emblem of the god of rain, to the same Cross, the symbol of salvation.

The end to be sought after, of course, is not the re-substitution of the "image of Quetzalcoatl" as an object of homage, but the recognition of the one Unknown God who "should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through 'the still small voice' of our spiritual consciousness."

SELF-HELP HOUSING

The American Friends Service Committee is backing an interesting slum clearing project in North Philadelphia, according to a New York *Times* report (June 9). The scene of activities is a block of row houses, most of them dating from Civil War days. The unit at present houses 114 separate families, and most of these families are limited to a single room. After rehabilitation, the *Times* reports, there will be 99 apartments, each equipped with bathroom, refrigerator and gas stove. The interesting feature of the project—the first of its kind in the country—is the fact that the clean-up and conversion will be shared by the families living in the houses. The Friends' Neighborhood Guild has begun training the men and women of the block in the skills which they will need for the job ahead.

The possibilities of such an enterprise are endless, both in terms of material well-being and psychological uplift. It is well to realize that manual labor conscientiously performed can lend dignity to a human being by giving him confidence in himself as an effective and self-reliant member of his community. It is also obvious that sharing in the actual work of improvement and reconstruction will encourage the members of this mutual housing association to *maintain* their raised standard of living, and thus avoid the discouraging lapse into old conditions which nullifies so much of the good work done *for* the "underprivileged" without their personal cooperation. We can hope that this worthy experiment by the Quakers will prove successful, and will find emulators in other parts of the country.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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